Mr. *HOW*'s
SERMON,

PREACH'D at

St. *Margaret*'s *Lothbury*,
LONDON;

ON

Sunday the 30th of *Jan.* 1731.

Mr. HOWE's
SERMON,

PREACH'D at
St. Margaret Pattens,
LONDON;

ON

Sunday the 30th of Jan. 1731.

BRITISH MUSEUM

PEACE and UNITY:

Recommended in a

SERMON,

PREACH'D at

St. *Margaret's Lothbury*,
LONDON;

ON

Sunday the 30th of *Jan.* 1731.

By *JAMES HOW*, A. M.

Publiſh'd at the Requeſt of ſeveral of the HEARERS.

LONDON:
Printed for T. Cox, at the *Lamb* under the *Royal-Exchange*. 1732.

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TO THE

PARISHIONERS

OF

LOTHBURY.

GENTLEMEN,

I HAD no intention, when I deliver'd the following diſcourſe from the pulpit, of expoſing it to publick view. But ſince ſeveral of the audience have thought fit to expreſs their approbation of it, and deſire of ſeeing it in print, I make no difficulty, notwithſtanding the defects of it, of complying with their requeſt; but rather thank them for the opportunity they have given

given me of publiſhing ſome ſentiments in it, which, however they may be receiv'd, were well deſigned; and if they generally prevail'd, would, I am confident, be attended with very happy effects.

INFINITE rumours and ſurmiſes, tending to deſtroy all mutual confidence, and introduce the greateſt diſorder under the moſt ſpecious pretences, have, through a ſeries of years paſt, been induſtriouſly propagated amongſt us. But whatever hath been CRAFTILY inſinuated to amuſe and impoſe upon the credulity of a generous and well-meaning people, moſt tenacious of their liberties, and jealous of every encroachment upon them; nothing hath been, or can be, of ſo fatal conſequence to this nation, as that ſpirit of faction, which hath at

times

times ſpread it ſelf, and doth ſtill, tho' expiring, ſubſiſt in it.

I PRETEND not to vindicate all the ſteps of that unhappy reign, which ended in ſo fatal a concluſion to the prince upon the throne; but no ſooner was the alarm given, that the liberties of the people were in danger, than ſome evil-minded perſons, taking the advantage of the fearful apprehenſions of a great number in the nation, which were too well grounded, egg'd them on inſenſibly to ſuch meaſures as were not only ſubverſive of all government, but alſo deſtructive of thoſe very liberties, in defence of which the bloody contention begun.

IF therefore my ſincere endeavours to promote peace and unity amongſt us, be as uſeful to the

the publick, as I doubt not they will be grateful to you, it will be the greateſt pleaſure to,

GENTLEMEN,

Your moſt faithful,

Humble Servant,

JAMES HOW.

PSALM CXXII. 6, 7, 8.

Pray for the peace of Jeruſalem; *they ſhall proſper that love thee.*

Peace be within thy Walls, and proſperity within thy palaces.

For my brethren and companions ſake, I will now ſay, Peace be within thee.

DAVID was undoubtedly the author of this pſalm, and it is probable upon his taking *Jeruſalem*; after he had repaired the walls, which were conſiderably damag'd by the ſiege, and erected new fortifications, choſen his royal reſidence, and eſtabliſh'd the ſupreme judicatory of the kingdom, ſettled in it the ark of God, which before had no certain place; he compos'd it for the uſe and benefit of his people in general, who reſorted thither to worſhip at the three ſolemn feaſts of the year; and more eſpecially of the inhabitants of that great city, where the royal

family dwelt. Having ſucceeded in his attempt, and put things in this moſt excellent order; he, like a good king, and father of his people, turns his thoughts to their future welfare and proſperity; and being fully convinc'd that God govern'd the world, and that what he had done would ſignify little, if they were wanting in their own endeavours; encourages them to pray for the peace of *Jeruſalem*: which would not only evidence their affection and zeal for his royal perſon and government, but they themſelves, and the whole nation, would reap the advantage of it. *Pray*, ſays he, *for the peace of* Jeruſalem, *for they ſhall proſper that love thee*; *for my brethren and companions ſake, I will now ſay, Peace be within thee.*

THE ſubject matter of their prayers, or what he would have them pray for, is particularly mention'd in *ver.* 7, *Peace be within thy walls, and proſperity within thy palaces*, that is, for a general peace and proſperity; eſpecially for that great and populous city *Jeruſalem*; the metropolis of the kingdom, that there might be a good harmony amongſt them; for the preſervation of the ark of God, of their civil and religious liberties, for church and ſtate, for all ranks and degrees of men, for the

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nobility and magiſtrates of the realm, and chiefly for his majeſty and all the royal family, that his throne might be eſtabliſh'd in righteouſneſs, and on his head the crown long flouriſh: in ſhort, that both king and people might be happy together, without invaſions from abroad, or inteſtine commotions at home. Wherefore in further diſcourſing on theſe words, I ſhall,

I. SHEW what is meant by the duty recommended.

II. THE obligations we are under to the practice of it.

III. INSTANCE ſome of the principal advantages, both private and publick, which we may reaſonably expect from it; by which it will evidently appear, we cannot poſſibly give a greater proof of our love, either of our ſelves or others, than by praying for it.

I. I SHALL ſhew what is meant by *praying for the peace of* Jeruſalem.

BY prayer I underſtand a making known our requeſt to God, whether by word of mouth, or mental ejaculations, in private or in publick; and *praying for the peace of*

Jeruſalem, denotes our requeſting God, for it in either of theſe ways, intreating or praying him, who is the fountain of all goodneſs, and the merciful governor of the world, to beſtow this ineſtimable bleſſing upon us: but as all addreſſes for favours, are ſuppoſed, in the nature and reaſon of things, to be not only petitionary, but to imply our ſincereſt wiſhes, and beſt endeavours to obtain them, ſo *praying for the peace and proſperity of* Jeruſalem, ſignifies both an earneſt deſire of it, and a hearty proſecution of thoſe means which are beſt fitted to promote it. Which means in general (for I have not room to branch out into a great many particulars) are to behave decently and quietly in our ſtations, to order ourſelves lowly and reverently to all our betters, and do to all men as we would they ſhould do unto us; which is both the beſt way of ſecuring the bleſſings we deſire, and will prove us to be in earneſt in our petitions for them; and no one can be ſaid to pray for them without it: for if when men pretend to ſupplicate heaven for the peace and proſperity of *Jeruſalem*, they give a looſe to their wild and extravagant paſſions, are peeviſh and quarrelſome, malicious and revengeful, exerciſe themſelves in acts of cruelty and uncharitableneſs, injuſtice and oppreſſion, ſpeak evil of dignities,

ties, are diſobedient to governors, behave inſolently and untowardly in their places, engage in meaſures directly oppoſite to its welfare, how can they be ſaid to pray for it? that is, to wiſh well to, and uſe their utmoſt endeavours to promote it? inſtead of praying for, they are doing all that in them lies to undermine and deſtroy it, and their addreſſes to God are the vileſt hypocriſy and cheat; they don't indeed cheat that all wiſe and omniſcient Being, who, notwithſtanding all their ſhifts and evaſions, cannot be deceiv'd, and will not be mock'd by them; but they cheat and impoſe upon themſelves and others by it: we may learn what judgement to form of this ſort of devotion from the character our Saviour has given of the *Phariſees*, who were very much addicted to it. Them he ſtyles in *Matt.* xxiii. *Hypocrites*, and ſo theſe are; for in like manner as *whited ſepulchres which appear beautiful without, but within are full of dead mens bones and all uncleanneſs*, ſo they alſo *outwardly appear righteous unto men, but within are full of hypocriſy and iniquity.* I intend not this by way of reflection upon any perſon, but in general to hint at the horrid and ſcandalous impiety and mockery of thoſe men, who ſeemingly pray with all the zeal and ſpirit of devotion for the peace and proſperity of our *Jeruſalem*, when

when it is demonſtrable by their whole behaviour, they imploy all their ſtrength, and parts to embarras and perplex it. Whatever they pretend, as ſome have the front to call this patriotiſm and ſtanding up bravely for the liberties and properties of mankind, this is all a farce, there is no truth or ſincerity in it; and as God told the *Jews* by the prophet *Iſaiah*, *The incenſe they offer up is an abomination to him, and when they ſpread forth their hands he will hide his eyes from them; yea, when they make many prayers he will not: hear their hands are full of blood, their throat is an open ſepulchre, and with their tongue they uſe deceit, the poiſon of aſps*, wherewith they artfully infect others, *is under their lips, their feet are ſwift to ſhed blood, deſtruction and miſery is in their ways*, the deſtruction of every perſon and thing which ſtands in their way, whatever be the conſequence, tho' never ſo terrible, *they do not ſo much as know the way of peace, they have no fear of God before their eyes*; then, and then only do we pray for the peace and proſperity of *Jeruſalem*, when to our ſincere, and earneſt wiſhes, we join our ſober and hearty endeavours to obtain it. Which,

II. We are obliged to in general as we are members of that one univerſal body or com-

community which is made up of all mankind, and in particular of that ſociety to which we more immediately belong, deriv'd from one common parent, and great original of all things, by whom we are ſo conſtituted, that we ſtand in abſolute need of each others continual help to make our ſelves happy; the eternal and invariable rule of rectitude, the reaſon and fitneſs of things requires that beings ſo form'd by the author of their natures, ſo related, in ſuch a conſtant dependence upon one another, ſhould look upon themſelves to be what they really are, as neceſſary parts or members of the body, and thence obliged to do their utmoſt endeavours to promote the peace and proſperity of the whole, not only of themſelves, but of others, who as in the natural body, if the community ſuffers in any part, muſt all unavoidably bear their ſhare in it.

And moreover, chriſtianity, which is our reaſonable ſervice, and was never intended to vacate one of thoſe laws which are of eternal obligation, or break in upon any of the fundamental rules of ſociety, does in the ſtrongeſt terms enjoin us to *ſeek peace and purſue it*, *to follow peace with all men*, and *if poſſible*, *as much as in us lies*, *to live peaceably with them*, not only *ſtudy to be quiet*, *minding our own buſineſs*, or the buſineſs of our particular

ticular ſtations, but to the utmoſt of our power, labour the publick peace and proſperity. Under theſe obligations, both from reaſon, and our religion, are we to pray for the peace of *Jeruſalem*; which we are alſo encouraged to do by the many advantages we may reaſonably expect from it. From whence it will appear, as I propoſed to prove,

III. THAT they who do it in the ſenſe it has been explain'd, that is, who to their ſincere and hearty wiſhes join their pious and earneſt endeavours for it, are the trueſt lovers of ſociety not only of themſelves, but their brethren, and companions, the whole community, who will partake of the advantages of it. *They ſhall proſper that love thee*; *for my brethren and companions ſake, I will now ſay, Peace be within thee.* The bleſſings which flow from hence, from our hearty endeavours in this caſe, and from this peaceable happy ſtate of affairs, when once gain'd, are of two ſorts, perſonal, and relative; or, private, and publick: and therefore that I may render this diſcourſe as uſeful as I can, I ſhall conſider them briefly in both views.

1. THEY ſhall proſper that love thee. *Bleſſed are the peace-makers*, ſays our Saviour, *for*

for they ſhall be called the children of God, that is, in general, they are not only like their heavenly Father, who is the God of peace, they not only reſemble him in their tempers, and actions, but ſhall enjoy the fruits of this godlike diſpoſition in this world, and be eternally at reſt and peace in the next.

WHEREAS the *people who delight in war ſhall be ſcattered*, as the *Pſalmiſt* expreſſes it, they of the oppoſite temper, that is, they who take a pleaſure in embroiling ſociety, by ſowing factions and ſeditions among them, who are for perpetuating ſtrifes and contentions, ſo contrary to the publick weal, to ſerve their private intereſt and ambition; or, when they have no lawful cauſe, or provocation to it, for the moſt trivial inconſiderable reaſons, ſuch as ought to have very little or no weight in the caſe, and bear no manner of proportion to the inconceivable advantages of peace. Men of this uneaſy, litigious, ſelf-intereſted, ambitious, cruel ſpirit and behaviour, ſhall never be at reſt, or have any quiet ſettlement in the world. They ſhall be either diſtreſs'd in their minds, thro' their own folly and wickedneſs, or in their outward circumſtances, by a continued ſcene of diſappointments, *be ſnared in the*

work of their own hands, and entangled in the *net which they had laid for others*, be brought to condign puniſhment, to publick ſhame and diſgrace, be taken captive by their enemies, or be baniſh'd their native country, as common incendiaries and diſturbers of the peace of mankind, and in their exile have no enjoyment of themſelves; but what with reflecting on the advantages they have loſt, and the inconveniences they ſuſtain, be conſtantly perplexed, comforting themſelves only with the hopes of an imaginary revenge, which (how ſweet ſoever it be) no one in his ſenſes envies them; flatter'd, but yet hated, courted, but deſpis'd, conſulted, but not truſted, and look'd on by all parties, as vagabonds on the earth; if they are ſuffer'd to live in ſo forlorn and miſerable a condition, which is a favour they cannot always obtain; on the contrary, they who love *Jeruſalem* ſhall proſper, *they* ſhall proſper both in body, and ſoul, in this life, and in the next. And among other bleſſings, they are entitled to,

1. LENGTH of days; *What man is he*, ſays David, *that deſireth life, and loveth many days, that he may ſee good, let him ſeek peace and purſue it?* And in like manner, St. *Peter*, *He that will love life and ſee good days, let him*

him ſeek peace and enſue it. Long life is what moſt men covet, and it is frequently mention'd by way of encouragement to virtue in the ſcriptures; in the 5th Commandment, *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.* And this is not only promis'd them who pray for the peace of *Jeruſalem*, on account of their extraordinary piety and virtue, which entitles them to the particular care of divine providence, but is the natural reſult of ſo good a behaviour. *The eyes of the Lord*, ſay the two forementioned inſpir'd authors, *are over the righteous, and his ears are open to their prayers; and who is he that will harm you if ye be followers of that which is good.* They ſtand upon the whole, a very reaſonable chance of enjoying the full meaſure of their days, and a much better one than *bloody and deceitful men*, who by reaſon of their rapine and oppreſſion and the injuries they do to others, very often are not ſuffer'd to live out half their days; they are not expos'd to thoſe hazards of life which factious turbulent perſons oftentimes are; and moreover, their natural temper and diſpoſition, which is quiet and ſedate, is an excellent means of preſerving their health. And,

2. THEY ſhall not only enjoy *long life*, but *good days*; *they ſhall proſper that love thee*; that is, in their wordly circumſtances; or if they are not poſſeſs'd of that plenty of riches, honours and pleaſures, of outward eaſe and proſperity, which many are, they ſhall not be ſo envied or moleſted in their ſtations, nor be reduced to the terrible diſtreſſes of beggary and want. That is, they ſhall ſee good days; if they do not ſee the beſt, which is a very great bleſſing if they enjoy no more, but very often they ſhall thrive and proſper in the world: *The meek ſhall inherit the earth*, ſays our Saviour, not only in conſequence of their humble peaceable behaviour, which many times recommends them to the affection and eſteem of thoſe who are capable of ſerving them; but thro' the care of the divine providence of them, who is pleas'd in an extraordinary manner to ſucceed their endeavours: tho' neither this nor the former advantage, I muſt obſerve, is promis'd abſolutely to ſuch perſons, or that they ſhall infallibly, under all events, enjoy either a long life, or a ſtate of outward eaſe and proſperity; but the natural tendency of their conduct is ſuch, and they may juſtly expect it upon the moſt rational principles; and accordingly (tho'

it is too true) that men of the greateſt probity and virtue, are frequently diſtreſs'd in this world, and have their days ſhortened by ſome accident or other, we very often find that they who *ſeek peace and enſue it*, who remarkably do ſo, and perſiſt in it, enjoy long life and ſee proſperous days; but whatever uncertainty there be of this, they are entitled to ſome certain advantages from it which never fail them. As,

3. A PECULIAR pleaſure and ſatisfaction of mind which always attend their good wiſhes and ſincere endeavours for the peace of *Jeruſalem* in this world; and, laſtly, an eternity of happineſs in the next; which duely conſider'd, is ſufficient to convince us of the intereſt every man has in praying heartily for it. *They ſhall thus proſper that love thee*, and moreover, our *brethren and companions*, if we ſucceed, will all reap the benefit of it.

THE bleſſings I have hitherto mention'd are only perſonal and private; I ſhall therefore now propoſe to you ſome others, which are relative and publick, ſuch as are common to ſociety, and which we ſhall all of us in our proportion ſhare in; and they are our happy conſtitution in church and ſtate; our civil and religious liberties; our pro-

properties, our lives, which are the greateſt bleſſings upon earth, and ought to be moſt dear to us, as they are to every perſon who underſtands the value and excellency of them. Happy conſtitution, did I ſay! happy indeed is it in itſelf, and calculated for the happineſs of the kingdom, to make them happy who live under it, both in church and ſtate, free from tyranny on one ſide, and perſecution on the other, theſe two moſt monſtrous and deſtructive plagues, which generally rage together, and do ſo much miſchief to mankind; a government that is not at the arbitrary power and will of the prince, nor the ſovereign pleaſure of the people: the prerogative of the crown and liberties of the ſubject, ſtand on the ſame ſecurity, and have the ſame laws to protect them; *My government*, ſays the moſt excellent prince upon the throne, in his late moſt gracious and affectionate ſpeech to both houſes of parliament, *has no ſecurity but what is equally conducive to your happineſs and the protection of my people; and your proſperity has no foundation but in the defence and ſupport of my government; our ſafety is mutual, our intereſt inſeparable:* it is a monarchy without ſlavery, a great prince and a free people, the leaſt ſubject in its own nature to do hurt, and the beſt contriv'd to ſupport the intereſt and honour

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of the crown, and the liberties and rights of the ſubject, to maintain and promote a general peace and harmony, of any form of government, whatſoever. Such a monarchy as hath all the advantages of every other government without any of their inconveniences; a government that is indeed liable, as the beſt things in the world are, to be corrupted and abus'd by an exceſs of power on one hand, and of liberty on the other; when, either the prince upon the throne ſtrains his prerogative too high, or the people depreſs it too low, contrary to its natural conſtitution, (which give me leave to obſerve was the unhappy cauſe that brought on the cataſtrophe of this day; by what ſteps I don't ſay, neither would I, ſince none now alive had any hand in it,) but a government complete and perfect in itſelf, and never in greater health and vigour than under the direction of a prince, who free from all views of a cruel and lawleſs ambition, claims only a right to be the *father of his people*; and nothing in return but their filial *duty and affection* for his *paternal* love and *concern* for them. Which is ſuch a kind and reaſonable a demand as muſt certainly make all *groundleſs jealouſies ceaſe, ill humours ſubſide, and peace and good harmony return together*; or if any differences ſhould remain, render the authors of them

for

for ever inexcuſable: whoſe liberties are threaten'd or properties invaded? *as in the days of king* Solomon, Judah *and* Iſrael *dwelt ſafely together, every man under his vine and under his fig-tree*; ſo now all people have an undiſturb'd enjoyment of their civil and religious rights, and not the leaſt inroad is ſuffer'd to be made upon them; an indulgence is granted to ſcrupulous conſciences, as it ought to be, and the revenues and rights, both ſacred and civil of the church, moſt carefully guarded by the very laws whereby the crown itſelf is ſupported, and the ſtricteſt diligence uſed to put theſe laws in execution.

And our religious liberty is not one of the leaſt advantages we enjoy; 'tis a liberty men claim of worſhipping God according to their own conſciences; a liberty of acting honeſtly and uprightly, reaſonably and vertuouſly; a liberty of working out their own ſalvation, which no man ſhould envy them, ſince no one is hurted by it, which all men have a natural right to, and which no perſon whatſoever can juſtly deprive them of; a liberty which none can be ſuppos'd to exerciſe, who are under a contrary reſtraint, unleſs perſecution, different from its wonted, and natural tendency, be a fit means to make men honeſt, or ſincerity be of no more value than hypocriſy, which

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is always the certain conſequence of it: in ſhort, it is a liberty of the favour of God in this world, and of being ſav'd in the next. And to theſe and every other publick advantage, peace is the greateſt friend; there is no ſuch ſecurity of our conſtitution, our liberties, our properties, our lives, which are always ſtruck at by our inteſtine brawls, and commotions, and in the moſt eminent danger of being utterly ruined and deſtroyed by them; *A nation* or *kingdom divided againſt itſelf, cannot ſtand.* This is not only literally true in the courſe of providence, but is the conſtant natural reſult of national quarrels and diviſions; as might largely be ſhewn, without inquiring far into the revolutions theſe have frequently caus'd in other countries, too numerous, and too well-known to be repeated, by looking a very little way back into the hiſtory of our own: but whatever pleaſure ſome take in ripping up old ſores, or whatever handle they may propoſe to make of it, theſe things are too melancholy a ſubject to treat of, at this time of a general peace and tranquillity; and to my apprehenſion, it would be much better to quietly bury them in oblivion, and unite heartily together, lay aſide all party quarrels and animoſities; Ephraim *no longer to envy* Judah, *nor* Judah *vex* Ephraim. Since,

God be thanked, we live in milder times, and enjoy all the privileges and advantages a free people can reaſonably wiſh for, or expect.

We are at peace with all around us, and it is a ſad thing not to be at peace within our ſelves. This, I am perſuaded, would be more becoming the dutiful ſubjects of ſo excellent a prince, under whoſe auſpicious reign, we enjoy ſo many great and ineſtimable bleſſings; and of much more importance both to our civil, and religious liberties, than raking into, and diſturbing the aſhes of the dead, which can ſerve no end, eſpecially, at this time, but to raiſe, and enflame the paſſions of the living, and involve us again (which God forbid) in the like dreadful calamity. And I muſt praiſe the temper of the preſent age, which whatever abhorrence they juſtly have of the ruinous and deſtructive meaſures, which were carried on at that time, ſeems to be generally contented, unleſs it be a few factious ſalamandrine ſpirits, that the blame ſhould reſt upon thoſe who were then alive, the inſtruments of them, and only deſerve it. Whatever has been invidiouſly inſinuated, either from the pulpit, or the preſs, the troubles, which then happen'd, were by no means, the con-

conſequence of men's religious principles; where *Popiſh* counſels did not egg on the quarrel, but proceeded from the ſame cauſe, as wars and fightings generally do proceed from, the luſt, the avarice, and ambition, the bigotry and ill-humour of the contending parties; neither is there any ſuch ſet of principles now tolerated amongſt us; and could we be prevail'd on to unite heartily together, after ſo long and tedious a courſe of unnatural and unſucceſsful ſtrife, and contention, wherein none have been the gainers, but they who have been profeſs'd enemies to our happy conſtitution, (which methinks ſhould open the eyes of every honeſt good ſubject, and make them weary of it) we muſt neceſſarily be a proſperous and happy people.

THIS would not only be an infallible means of ſecuring to us all the bleſſings we enjoy, but of adding much to our preſent happineſs, and tranſmitting it down whole and entire to our lateſt poſterity; if they follow our example, *Behold how good, and how pleaſant it is*, ſays David, *for brethren to live together in unity*; *it is*, ſays he, tranſported at the proſpect; *it is like the precious ointment upon the head, that ran down upon the beard, even* Aaron's *beard, that went down to the skirts of his garment*,

as the dew of Hermon, *and as the dew that deſcended upon the mountains of* Sion; that is, it is a moſt bleſſed delightful ſtate, and attended with the greateſt advantages to the people who enjoy it. No jealouſies or envyings, no animoſities or factions, no violence or oppreſſion, which are ſo prejudicial to men's private intereſt, and the intereſt of the publick, being to be found in it; but every perſon ſtriving to promote each others happineſs, our religion, our liberties, our properties, every thing that is dear and valuable to us, muſt neceſſarily flouriſh, and increaſe under it, and it would be a heaven upon earth: and this would ſoon diffuſe a moſt grateful odour round about us; the wiſdom, the excellency, the advantages of ſo well-govern'd a conſtitution would naturally ſpread far and near into the moſt diſtant countries; and whilſt it render'd us completely happy at home, amongſt ourſelves, it would make us reſpected abroad, by others; or, if any ſhould repine at our proſperity, it would not be in their power to hurt us, whatever inclination they might have towards it; but they would rather ſtand in awe of us, court our friendſhip, than attempt to diſtreſs us. And of this moſt happy and flouriſhing condition, if we are not wanting in our own endeavours, we have the greateſt aſ-

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ſurance, not only the prediction of king *David* for it, who was a prophet, as well as king; but this, where all other circumſtances are equal, as there can be no objection in our caſe, will ever be the certain and natural reſult of ſuch a glorious ſituation of affairs; and I will venture to aſſert, from the experience of all ages, founded on the juſteſt reaſons, a much ſtronger bulwark, and ſecurity to us, than the united force of confederate armies, or the moſt rampant forts and fortifications, which, as neceſſary, and of as much importance as they oftentimes are, to overcome that horrid *Hydra* of ſedition that is ſo apt to raiſe up its head, and moleſt this kingdom, and repell the attacks of our enemies, cannot ſo ſafely be depended on, as a ſteady harmony amongſt our ſelves, whom nothing can injure, but our own party quarrels, and diviſions. And we, of all others, are the moſt concern'd to pray for the peace of our *Jeruſalem*; not only for the extraordinary ſecurity this will yield us, but for as much as we enjoy the greateſt bleſſings of any nation under heaven, and have by far greater advantages to loſe. *Jeruſalem* of old, was a famous city, and *David* a brave prince, and, as I hinted before, a prophet, as well as king, and they had the ark of God amongſt them; but religion

gion was never in ſo great purity, nor our civil or ſacred liberties better guarded than by the prince upon the throne, at the head of his adminiſtration; who, if they are not all prophets, are wiſe enough to know that the greateſt glory and happineſs, both of prince and people, conſiſt in a good harmony and underſtanding betwixt them, and the moſt zealous endeavours to promote it; and as for other nations, they are in a manner deſtitute of the bleſſings we enjoy: nothing but deſpotick power, and the moſt horrid ſlavery, with all the beggarly and miſerable conſequences of it, being to be ſeen amongſt them. That we of all others are the moſt concern'd to be ſolicitous for the peace of *Jeruſalem*, and conſidering the many bleſſings obtain'd by it, it will be always found, how much ſoever ſome may delight in war, or lye under a contrary perſuaſion; more eſpecially in reſpect of this nation; that they who pray for the peace of it are the moſt ſincere and affectionate friends to it. We don't want any new acquiſitions to adorn our trophies at the dear and extravagant expence of ſo much blood and treaſure, as a different ſtate of things will neceſſarily involve us in, and which, when we have obtain'd, will coſt us vaſtly more than they are worth to defend and maintain them. Nothing but the juſt advan-

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tages we are already in poſſeſſion of, and peace to enjoy them; by which, I don't mean that we ſhould tamely give up our liberties, ſubmit to or acquieſce in the greateſt injuries and affronts from our enemies, and never exert ourſelves in the defence of our lawful and juſt rights, whenever the ſafety and honour of the kingdom call for it; but conſidering the incredible conſumption of the moſt glorious and ſucceſsful war, the various and infinite hazards and perplexities, a general rupture muſt involve us in; how much the intereſt of mankind, both their lives and fortunes, would be affected by it; and add to this, that we are ſecure of all the advantages that are proper to our ſafe-guard and welfare, and neceſſary to make us a moſt flouriſhing and happy people; and that any further conqueſt would be rather detrimental than beneficial to us; peace, whereby the worſt part of thoſe evils is prevented, and every branch of our privileges ſupported, is infinitely to be prefer'd before it; and beyond all contradiction, they are the worthieſt patriots, and beſt friends to mankind, who make it their ſtudy to promote it.

WHEREFORE I conclude with this excellent advice: *Pray for the peace of*

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Great Britain; *they ſhall proſper that love thee; peace be within thy walls, and proſperity within thy palaces; for my brethren and companions ſake, I will now ſay, Peace be within thee; and the God of peace guide, preſerve, and keep you, thro' Jeſus Chriſt our Lord, to whom be glory for ever.*

FINIS.

Juſt Publiſh'd.

GRatitude *to Benefactors*, recommended in a Sermon preach'd at the Pariſh-Church of *Milton* next to *Graveſend* in *Kent*; on *Sunday* the 23d Day of *May*, 1731. On Occaſion of the late Act of Parliament for the rebuilding the Pariſh-Church of *Graveſend*. By JAMES How, A. M. Rector of *Milton*, and of St. *Margaret Lothbury* in *London*.